***Systematic Theology 017: Hamartiology, Original Sin and Its Consequences***

1. Original human sin:
	1. The original prohibition, Genesis 2:15–17, "15 Then the LORD God took the man and put him in the garden of Eden to tend and keep it. 16 And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”
	2. The original temptation, Genesis 3:1–5, "1 Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?” 2 And the woman said to the serpent, “We may eat the fruit of the trees of the garden; 3 but of the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’ ” 4 Then the serpent said to the woman, “You will not surely die. 5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”
	3. The result of the original sin:
		1. Spiritual death, or separation from fellowship with God, Genesis 3:7–8, "7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. 8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.
		2. Physical death:
			1. Genesis 3:22–24, "22 Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever”—23 therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. 24 So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.
			2. Genesis 5:5, "5 So all the days that Adam lived were nine hundred and thirty years; and he died.
		3. Sin and death to all, Romans 5:12, “Because of this, just as through one man sin entered the world, and death through sin, so also death spread to every man, because of which everyone sinned –
			1. Imputation and condemnation by the justice of God;
			2. Sinful nature through human reproduction.
	4. The divine solution to original sin:
		1. The promise of a Savior:
			1. Genesis 3:15, "15 And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”
			2. Genesis 3:21, "21 Also for Adam and his wife the LORD God made tunics of skin, and clothed them.
		2. The end of immortality, Genesis 3:22–24, "22 Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever”—23 therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. 24 So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.
	5. Adam’s Original Sin and the Human Race:
		1. The headship of Adam, 1 Timothy 2:13–14, "13 For Adam was formed first, then Eve. 14 And Adam was not deceived, but the woman being deceived, fell into transgression.
		2. Corporate headship means corporate impact, Romans 5:12-19:
			1. The Impact and Reach of the Sin, Romans 5:12-14:
				1. The impact of the sin of Adam, 12: Because of this, just as through one man sin entered the world, and death through sin, so also death spread to every man, because of which everyone sinned –
				2. No imputation apart from law, 13: For until the law sin was in the world; but sin is not imputed, while there is no law.
				3. The sin and imputation situation from Adam to Moses, 14: But death reigned from Adam until Moses and upon those who did not sin upon the likeness of the transgression of Adam, who is a type of Him who is about to come.
			2. The superiority of the free gift of salvation, vv.15-17:
				1. The statement, 15a: But not like the offense, so also the free gift.
				2. The superiority because of the person, 15b: For if by means of the one transgression the many died, how much more the grace of God and the gift by means of grace of the one man, Jesus Christ, abounded to the many.
				3. The superiority of the result, 16: And the gift is not like that which came through the one who sinned. For while the judgment from the one resulted in condemnation, the grace gift from many offenses resulted in justification.
				4. The superiority of the rulers, 17: For if by the one man’s transgression death reigned through the one, much more those who receive the abundance of grace and the gift of righteousness will reign through the one, Jesus Christ.
			3. The key principles of imputations, vv.18-19:
				1. A single offense, a single act of righteousness, and their results, 18: Therefore as through the single offense [came] to all men resulting in condemnation, so also through a single [act of] righteousness toward all men resulting justification of life.
				2. Two deeds leading to two appointments, 19: For as by one man’s disobedience many were appointed sinners, so also through the obedience of the one man many will be appointed righteous.
		3. Corporate headship means corporate impact, 1 Corinthians 15:21–22, "21 For since by man came death, by Man also came the resurrection of the dead. 22 For as in Adam all die, even so in Christ all shall be made alive.
		4. Adam’s Original Sin: Summary
			1. God imputes Adam’s sin to all human beings;
			2. On the basis of that imputation, all human beings are condemned; only belief in Christ is the remedy.
				1. Romans 5:12, "12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—
				2. John 3:16–18, "16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. 18 “He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.
				3. John 3:36, "36 He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”
			3. Belief in Christ is the remedy because God was righteous to impute our personal sins to His Son while He was dying on the cross:
				1. He became sin, 2 Corinthians 5:21, “21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.
				2. He became accursed, Galatians 3:13, “13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”),
				3. He was forsaken, Matthew 27:46, "46 And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”
				4. He gave His body, Luke 22:19–20, "19 And He took bread, gave thanks and broke it, and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.” 20 Likewise He also took the cup after supper, saying, “This cup is the new covenant in My blood, which is shed for you.
				5. His flesh, John 6:51, "51 I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”
				6. Hebrews 10:10, "10 By that will we have been sanctified through the offering of the body of Jesus Christ once for all.
				7. 1 Peter 2:24, "24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness— by whose stripes you were healed.
		5. Do not deny your sinfulness. 1 John 1.
			1. The testimony of the experience of knowing the Son of God, 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—
			2. The obvious clarity of His life, 2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—
			3. The purpose of the declaration, vv.3-4:
				1. Fellowship with God and those in Him, 3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.
				2. Fullness of joy, 4 And these things we write to you that your joy may be full.
			4. The perfection of God, 5 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.
			5. The false claim of foul practice and fellowship, 6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.
			6. The truth about fellowship, 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.
			7. The false claim of sinlessness in our nature, 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
			8. The remedy to sin, 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
			9. The false claim of sinlessness in our practice, 10 If we say that we have not sinned, we make Him a liar, and His word is not in us.